

A NOTE FROM SAM AND EILEEN . . .

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The First Presbyterian Church of Fairfield*

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UNITED PRESBYTERIAN MISSION
International P.O. Box 1125, Seoul, Korea

November 13, 1969

Dear Fred, and all our Fairfield and Bridgeport friends:

In missionary work, there is no substitute in the world for a good, firm base of concern and support at home, and for what you have meant to us in this respect all through the years we are more grateful than we can say.

We have just received your Christmas check of \$500, a real gift of love, "over and above the call of duty". This year we will use \$100 for our own transportation needs as we go back and forth to our schools and churches, and the remaining \$400 for the Seminary's Graduate School of which I am Dean.

Your gift will provide scholarships, books and literature, and perhaps some secretarial help to improve this very important step up to make advanced theological education available right here in Korea.

I am just back from a week in Vietnam. I was invited by the Protestant Church of Vietnam to lead a Pastors' Conference for churches in the Central Highlands. These are the famous Montagnards, the hill tribes people. How much like village Koreans they are! I liked them at once.

But I arrived in troubled times. Bob McNeel of the Christian Missionary Alliance, which is the only Protestant group with work of any size in Vietnam, met me at the airport. "We'll hold our meeting tonight," he said, "but I don't know about the rest of the Conference. 40,000 North Viet troops just crossed the Cambodian border, and are headed this way, toward Ban Me Thuot." I asked him how far away the border was. "About 40 or 50 miles," he said, which didn't reassure me, although in Seoul, I reflected, we are only about 30 miles from the communist lines. All that night there was continual artillery fire from Ban Me Thuot, where we were meeting, but it was all outgoing, no incoming. And the tanks clanked through town till early morning. But we were in no real danger, and the Conference on Evangelism continued.

When we left Friday, we met at the airport the survivors from Firebase Kate which had been over-run and evacuated with the loss of one American and five Montagnards. A sergeant told us, "We were all praying on that hill, and God and the Captain got us out. Fourteen hours through the jungle to safety." And when he learned we were missionaries, he said as he left, "Keep telling the men about the Lord". Back in Saigon I had the privilege of a personal talk with President Thieu, who much appreciates Korean help, and who is doing an able job under immense difficulties. I hope we don't let him, and those wonderful Montagnards down.

Power to you in all your good work. We'll see you on furlough in 1971.

*Faithfully yours,
Sam and Eileen Thiffet*

OUR MISSIONARIES IN KOREA.



Our congregation has received a singular honor with the election of Mr. Paul A. Hunt, U.B. student, as youth delegate to the General Assembly of the United Presbyterian Church, meeting in Chicago May 20th to May 27th. This is the first year that the Assembly has experimented with such a device. One delegate from each of the 192 presbyteries of our denomination will sit in a special section of the Assembly with his 191 peers. The youth delegates are being sent to the Assembly not only as observers but also as advisors to those on the other side of the generation gap. Although they have no vote in the Assembly, their counsel will be sought by the commissioners who are voting on the issues that face our church today. It is a matter of some pride to our congregation that the first delegate from Connecticut Valley Presbytery is a member of our church.



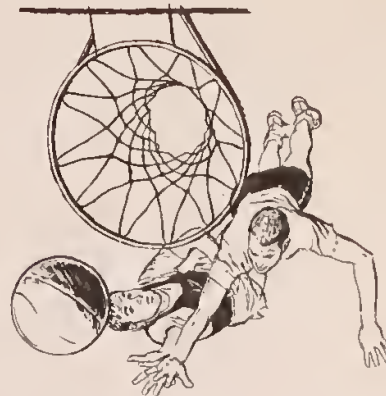
New members added to the rolls of our church on February 1st are: Mr. and Mrs. James N. Lewis, from the First Presbyterian Church, Napoleon, Ohio. Jim is a flight engineer for United Airlines. Jim and Suann have two sons, Andy and Tim.

Also, Mr. and Mrs. Houston J. Smith, from the Orchard Park Presbyterian Church of Indianapolis, Indiana. Houston is with the Dialog Computing Service in Fairfield Center, may eventually work out of a Milford office. Houston and Martha have one daughter, Laura, in fourth grade.



TAKE A LOOK

The whereabouts of a looseleaf album of Daily Vacation Bible School pictures from the years 1922 to 1947 is being sought by the Pastor. This Photographic record of an important era of our church cannot be duplicated and it is hoped that some reader of these pages will discover the album among the church items now in his possession.



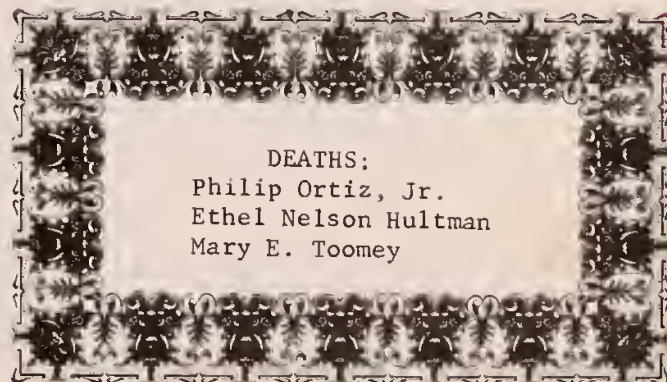
MIDGET AND JUNIOR BASKETBALL TEAMS

1970 RESULTS

Midgets
8wins 3 losses

Juniors
8wins 4 losses

Midgets are in playoffs.
They won their first game
and play second one March
14.



DEATHS:
Philip Ortiz, Jr.
Ethel Nelson Hultman
Mary E. Toomey

KOREA CALLING

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VOL. VIII. No. 4

APRIL, 1969

Mission in Seoul: Then and Now



Samuel H. Moffett

I came across an old hand-sewn copy of the Seoul Station Report of the Presbyterian Mission for 1899-1900, the other day, and had difficulty in believing it was really describing the city I work in today.

The difference was not so much in the number of our missionaries. There were 12 on the field, in Seoul, in 1900. United Presbyterians have 26, today. But while our missionary force has barely doubled, Seoul itself has exploded from a sleepy mediaeval town of 200,000 into the tenth largest city in the World. The city's computers tell us the population has passed the 4,300,000 mark.

Church growth in Seoul, however, has outstripped even the population explosion. The city has almost one hundred times as many Presbyterian churches today as in 1900, and our sister churches have grown proportionately. There were only three Presbyterian churches then. The oldest one, Saemoonan, stood next to the American legation. A second one, Yun Dong, boasted a very aristocratic congregation which included relatives of the Emperor. The third one, on the hospital compound, was anything but aristocratic. It was called the Church of the Butchers, and I hasten to add that this had no reference to the attendance of the hospital's surgeons! This particular church had developed a special ministry to the outcast classes of that time. All three of the churches could report an average Sunday attendance of only 345, which is less than half the number of worshipers in the overflow chapel at Young Nak Church, these Sundays, watching the service on closed-circuit TV.

In those days, the ordained missionaries took regular turns preaching in the three churches. There were, as yet, no Korean ordained ministers. Today, about the only regular missionary preaching in a Seoul church is done by Bob Hoffman, interpreting for Dr. Han Kyung-Chik into English over the simultaneous translation microphone for English-speaking visitors at Young Nak. There are more ordained Korean Presbyterian ministers in Seoul, now, than there were Christians in 1900. One branch alone, of the three major Presbyterian bodies in Seoul, reports 268 ministers, 260 churches, 32,466 communicant members and



Chungsin Girl's School in 1900

a total of 86,574 adherents.

One problem which the Station did not have to face in 1900 was the danger of "creeping institutionalism". It had one hospital (which was closed most of the time because the doctor was either sick or on furlough) and one school. The hospital had 27 beds. Receipts for the year 1901 were \$185 in fees from patients. The school had an enrollment of 20 little girls.

Today, the twenty girls at the boarding school of 1900 have grown to some 13,000 girls and women in two Presbyterian colleges and four girls' high schools in the Seoul area. There are also about 19,000 boys and men in the three boys' high schools and Yonsei and Soongsil Universities, a total of some 32,000 students today. Meanwhile, at the hospital (Severance), the budget has increased from \$1200, in 1901, to nearer \$2,000,000, in 1969, and its charity budget alone is 160 times the whole budget for the hospital in 1900.

One thing that has not changed much in 69 years is the reaction of new arrivals. Here is one report from 1900: "The first two weeks were spent in recovering from seasickness". That was back in the days when a record trip from Seoul to Chicago took two and a half months. Today's jet travel covers the

same distance in less than one day and the after-effects are time-zone syndrome, not seasickness, but the symptoms are all too similar. Another new recruit in 1900 wrote more in sadness than in bitterness, "In the absence of the superintendent, I stayed four weeks at the Home for Destitute Children..." At this point, at least, we treat our new arrivals better, today, though some might, in fact, prefer even the Home for the Destitute to Seoul's High Rentals for the Affluent.

Others changes are more significant. By the miracles of radio and television, we reach more Koreans every day with the Gospel than the great pioneers did in a whole year. We also reach new segments of society. Then it was the butchers; today, it is the growing urban industrial areas of society which call for new forms of Christian approach. In 1900, the social evil was concubinage and polygamy; prostitution was almost unknown. Today, this is a spreading cancer in Korean society, and the Church, through its Girls' Welfare associations and Christian Counselling programs, is responding to the need.

So now, in Seoul we reach more people, we have more churches and schools and converts, more different kinds of Christian witness than ever before. But at one point, they were far ahead of us back there in the first years of the century. They were united; we are scandalously divided. Our Presbyterian churches in Seoul are fractured ten to fourteen different ways. But those three early congregations in Seoul, while they may have been very different from each other: pioneering Saemoonan, aristocratic Yun Dong, and the lowly Church of the Butchers, at least felt so completely one in Christ that they came together as one body on Sunday afternoons for a united service. In 1903, they went even farther, electing two Korean elders to represent and serve all three congregations.

Our prayer for 1969 is that, by the power of the Spirit, we may recapture some of that sweet spirit of unity which the Church once had in Christ in Seoul.

Rev. Samuel H. Moffett, Ph.D.
United Presbyterian Mission

Joys and Problems of Nursing

Four or five times as many bright young girls apply to train for nursing as can be accepted. Tests show that those accepted achieve as high grades or higher than those entering other departments of Yonsei University. What a challenge this is to leaders in nursing education! In Korea, and in most parts of the world, the day of patient-centered nursing seems to have passed. This has happened in spite of all the advances in training, techniques, equipment and the emphasis on T.L.C. (Tender Loving Care). Discouragement, here in Korea, comes because of the large



Miss Beulah Bourns

exodus of nurses for the United States, Canada, Germany and Scandinavia, as well as other countries. We are, of course, proud of the reports that Korean nurses measure up well and are liked wherever they go. Problems here are not because of lack of preparation but because only the poorest nurses are left, and there are too few of these. The employment of practical nurses, cleaning men and women, causes the nurses to lose their sense of responsibility. The aim of many to go abroad as soon as possible keeps them from putting their whole attention on their work. There is efficiency on the one hand, but inefficiency on the other. I try not to be too hard on our nurses, for the problem is worldwide, in many fields. Young people must discover for themselves the great adventure of nursing. They must see the challenge of serving their own people. Motivation for such an exciting adventure, we all know, can come only through Jesus Christ, Who came to serve, not to be served.

The School of Nursing, begun by Miss Esther Shields, graduated its first class of three nurses, in 1906, from what was then known as the Severance Training School. Until World War II, when missionaries were forced to withdraw from the country, it was largely directed by the missionary staff, with Korean co-workers. But under the adverse conditions of the war years and those which followed, leaders advanced quickly and Korean nurses did wonderfully fine work. During the years following Liberation, in 1945, with the help of the U.S. Army, nursing was reorganized and the training school became a recognised School of Nursing. Finally, the urge for a nursing degree came to Korea. After the amalgamation of Severance with Yonhi University, under the present new name of Yonsei, in 1957, our three-year School of Nursing became a four-year course, known as the Yonsei University Medical College, Department of Nursing. This was an easy way to get the degree course started and thus we were the first in Korea to graduate a class of degree nurses. Now there are four similar Departments of Nursing in other universities.

My contacts with these intelligent, enthusiastic and lovable student nurses are on the wards. How pleased they are when I show interest in what they are doing. I attend meetings with dedicated teachers of nursing who are trying to meet the many problems. We grow closer together through teaching, worship, trips to the country villages, and through social times together. In pediatric nursing, how thrilled I am to impart the joy of caring for children, and the importance of their growth and development. Another challenging theme is Disaster Nursing.

One day, I went with a visiting nurse and her army

husband to see the shacks on the hillside where cast-off people are living, to care for some of the babies. One old man, a cripple, was sitting in his tiny straw home, and told me of his escape from the North, years ago. He had lost everything and his three sons had been taken into the Communist army. His new little son, most precious to him, seemed little more



Class for Student Nurses

than a bag of bones. Two little girls clung to him. His young wife was trying to support the family. We prayed with them. The wife said that if she only had a cart, she could make a living for them. A recent gift made this possible, and some help was also secured from the U.S. Mutual Development Plan, so that they were able to build a better one-room house, with a tiny store in front. These hillsides are gradually being transformed. There is much work for the nurses who visit here.

At Christmas time, our nurses got up at 4:30 to go off with car-loads of rice and clothing to be given to families on the edge of the city, where there was a long line of tents, three families to a tent. After singing carols for them, the nurses scattered here and there to give out a bundle to each family and a bit of candy to each child. From our hospital gifts, we had about 50 stuffed dolls and animals left over. These were handed to 3-to-5 years olds. Oh, the sparkle in those little eyes as each one hugged his one and only toy. Around the mountain a little farther, we found a whole row of little caves, covered with straw or cardboard, homes of the destitute trying to make out through the cold winter. Helping them is an outreach of love, for Jesus' sake.

At graduation time, our nurses have a special service of dedication and their capping ceremony. But they receive their diplomas, dressed in caps and gowns, along with thousands graduating from Yonsei University. Being part of the University has raised the status of nurses. February is a cold month for an out-door ceremony, but not as cold as it would have been in the huge auditorium. The spirit was warmer: What a beautiful sight it was among the pine trees on the lovely sunny winter day, and how proud the relatives all were, for Love was there.

Miss Beulah Bourns
United Church of Canada Mission

News of the Korean Church

Plans for 40th Anniversary

The Korean Methodist Church is beginning to lay plans for its 40th anniversary celebration, in 1970. The formal organization of the Korean Methodist Church took place in December 1930, at which time Rev. J. S. Ryang (Yang Chu-Sam) was chosen to be the first General Superintendent for the new Church. Years later, he was head of the National Red Cross after the new Republic was set up. In 1950, at the time of the Korean War, he was carried north by the Communists, as were many other church leaders. The Ryang Memorial Church has since been built near the Methodist Theological Seminary, in Seoul.

Pastors going overseas

The Korean Methodist Church has worked out a program whereby several pastors are being sent abroad to work with Korean congregations. Rev. Choi Ki-Suk goes to Japan to work with the Korean Church in Japan for a limited time, his expenses for three months of service there being paid by the Sosa church. Rev. Pak Paik-Ryong goes to the Argentine Korean Church in Buenos Aires; Rev. Cha Hyun-Hoi to the Korean Church in Chicago.

Problem of Reorganization of the National Christian Council

Discussions are going on regarding the advisability of reorganizing the Korean National Christian Council as a National Council of Churches. At first sight, this seems to be a minor matter of change of wording in the name. Actually, it reflects a difference in membership composition. A National Council of Churches would be composed of member Churches only, any other bodies having merely an advisory or observer relationship. This is the case in many countries. In Korea, the present National Christian Council is not made up on that basis. There are three different classes of members: Member Denominations (Presbyterian, Methodist, Salvation Army, etc.); Christian Organizations (Christian Literature Society, Christian Radio and Mass-Communications, etc.) and cooperating Missions (Methodist, Presbyterian, United Church of Canada, etc.)

The basic question is not so much: what is done in other countries? but which type of organization best fits the over-all needs and conditions of Christian work in Korea. Is a complete change called for or is some adjustment of the present organization better fitted to our particular situation?

Korea Church World Service

Korea Church World Service plans to phase out its work in Korea by 1973 and to close out completely by 1975. Dr. Antony, the Chairman, and Mr. Riden, the Director, visited Korea in February and considered various suggested procedures. The name of Church World Service will be gone, but the essential work

will be continued by the Korean Churches. Future emphasis will be on prevention, rather than on relief.

In this connection, it should be pointed out that there has been a purely Korean Church-sponsored Church World Service, independent of the world organization, a creation of the Korean Churches themselves, which has been functioning for the past nigh unto 10 years gathering funds, food, clothing, etc. for emergency needs within the country and, to some extent, elsewhere. This has been under the general supervision of the National Christian Council.

Transfer of the Amputee Rehabilitation Center

The formal ceremony for the transfer of the Amputee Rehabilitation Center was held Feb. 11th at the Torrey Chapel adjoining the Center, on the Yonsei University campus. At this time, Church World Service officially transferred the Center to Severance Hospital. The work of the Center was begun at the old Severance Hospital, soon after the end of the Korean War hostilities, with the help of the I Corps men of the 8th U.S. Army, aimed at helping those crippled as a result of accidents related to that war. Later, Church World Service undertook the support of this work. As time went on, other amputees were given care and most of those now being treated are the result of industrial, traffic and other accidents.

Hospital for the Unfortunate

The Korean-German Committee met, Feb. 12th, at the office of the General Secretary of the National Christian Council, to consider with Dr. Shofer, Chairman of the National Mission of West Germany, the possibility of building a "hospital for the unfortunate" with \$3-million aid from the churches of West Germany.

50th Anniversary of the 1919 Independence Movement

March 1st was the 50th anniversary of the Korean Independence Movement of 1919, at which time the Declaration of Independence was prepared and signed by 33 spokesmen for the Korean people, of whom 15 were Christians, 15 were Chundokyo and 3 were Buddhist. The public reading of the Declaration took place from the Pavilion in Pagoda Park, near the center of the city of Seoul, setting off the Movement which burst simultaneously all over the country. On this 50th anniversary of the day, there was a special celebration in the main square of Seoul, at which the President spoke, and also at Pagoda Park itself. Only one of the original 33 signers is still living, Lee Kap-Sung, who took part in the celebration. He is a member of the Presbyterian Church.

One of the most unfortunate incidents related to the Independence Movement, when the then Japanese military government expressed its frustration over the Movement by imprisoning, beating and torturing hundreds of people, was the episode of the Che-am Methodist Church, near Suwon. At this place, the people were herded into the Church building which

was then set on fire. Those who tried to escape were shot down.

On Oct. 16, 1965, a Japanese Methodist pastor, Mr. Oyama, with ten young men from the Japanese Church, visited Korea to apologize for this action, on behalf of the Japanese Christians. They wished to raise an offering for the Che-am church in restitution and have since sent a total of 8-million won. Construction on a new church building will begin about the middle of April of this year. It is to be hoped that this kindly gesture will help to erase memories which still serve only to make difficult friendly relations between neighbor nations.

In connection with the 50th anniversary, the National Christian Council arranged for a special anniversary service to be held in Pagoda Park on Sunday afternoon, March 2nd, at which time the Prime Minister, Chung Il-Kwon and many church leaders were present and Dr. George L. Paik gave the principal address. The park area was crowded with some 1500 Christians who attended the service.

Along the rear wall of the recently re-landscaped Park, there is a series of bronze bas-reliefs depicting outstanding events related to the Movement, the first of which shows the reading of the Declaration from the Pavilion in the Park. Another shows the aforementioned Che-am church incident. A third pictures the story of Yu Kwan-Soon and her flaming torch, arousing her area to activity. She was a Christian and a graduate of Ewha Women's University.

SPECIAL OFFER

We find that we are overstocked on some of the earlier issues of *Korea Calling* (that is, 1962-1965). To save storage space, we are planning to hold only a very limited number of each for filling orders for sets, disposing of the rest at a nominal price of 2 won each (instead of 10 won). This special offer holds good only until May 31st. Please send in orders promptly and take advantage of this offer. (The previous special offer for full sets from 1962 and to the end of the current year 1969, at \$5 still holds (instead of \$8.00)

KOREA CALLING

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제1회 이수정 기념 강연회

주제 : 선교신학형성

The Formation of a Theology of Mission



시 일 : 1969년 10월 16일, 17일

오후 7 : 30 ~ 9 : 00

장 소 : 새 문 안 교회 당

주 최 : 대한예수교장로회신학대학

제 2 강 연



사회: 김 규 당 교수

제목: 이 수 정 론

강사: 이 영 현 교수

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- 1994년 - 현재 대한예수교장로회신학대학 교수

이수정 기념강연회 제정 경위

본 장로회 신학대학은 재일본 대한기독교회와 주안에서 긴밀한 우교관계를 맺어 오던중 1966년 부터는 교포신학생의 훈련을 위촉받아 재일본 한국교회 교역자 약성을 계속중에 있습니다.

1967년에는 본 대학의 이사회가 재일본 한국교회에 본대학을 위해 한주일의 헌금을 부탁했던바 그때 일화300,000원(한화 원)이 거출 되었습니다.

이 돈의 용도에 대하여 본 대학에서는 여러가지로 강구중 한국인으로서 일본에 건너가 성경을 한국어로 번역하여 본국에서 뿐만 아니라 그곳에서도 복음전파에 공이 컸다고 알려진 이수정씨를 기념하는 강연회를 제정하기로 결정하였습니다.

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1969년 10월 16일

대한예수교장로회신학대학

학장 계 일 승

KOREA CALLING

VOL. VIII. No. 6

JUNE, 1969

INTERNATIONAL CHRISTIAN YOUTH EXCHANGE



Scott Werner was a high school Junior in mid-Western America when he heard about International Christian Youth Exchange (ICYE). Nine months and a lifetime of experience later, Scott found himself in the tenth largest city in the world, Seoul, Korea.

His father was able to arrange for him to attend Kyunggi Boys' High School, the best in Seoul. Pardon me. Did I say his "father?" I should have said his "aboji," for Scott had suddenly acquired a Korean "father" (aboji), a Korean mother and Korean brothers and a sister. He would never have dreamed it, even a year before!

Nor would he have pictured himself in a black, brass-buttoned school uniform, sitting in classes of 60 to 80 similarly-decked boys, listening to Korean teachers six hours a day, six days a week.

Highly unusual? Yes. But Scott Werner is not the only foreign high school student, not even the only American student to become a functioning part of Korean family and institutional life. For one year, he lost his identity as Scott Werner and became Yi Man-Su. So much was his true identity obscured that, on public streets, he often met the full force of local racial prejudice against mixed-bloods, as passers-by assumed him to be, and he would flinch at the unprintable epithets hurled at him.

Conceived in America, ICYE was formed as an independent inter-denominational association in 1957, following discussion between interested denominations and the National Council of Churches in the U.S.A. Germany and Austria have been part of the program from the beginning, while it was still a cooperative program between the United Church of the Brethren's Service Commission and the Cultural Affairs Section of the State Department.

Between 1949 and 1956, about 700 young people from Germany and Austria spent a year living with American families and attending high school in the U.S.A. Since those early formative years, ICYE has expanded to include participation of 27 countries in Europe, the Middle East, Africa, Asia and North and South America.

The second phase of this high school student program witnessed the birth of a true "exchange." U.S. students were sent to other countries. But there



Jochen Timmer, Germany, Barbara Terrell, U.S.A., Scott Werner, U.S.A.

was still a third phase on the horizon. ICYE has now moved beyond the days when all roads intersected in New York or San Francisco. Beginning in 1958, National Committees were formed in other countries wishing to participate in the program. Their number is still growing. Direct exchanges can be arranged between any two participating countries.

This year (1968-69), 455 students are participating in the ICYE program around the world. There are 264 foreign students in U.S. homes and high schools; 131 U.S. students in foreign homes and high schools in 19 countries; and 60 student exchangees neither in nor from the U.S.A.

Korea is a relative late-comer to the program. This year, it sent 12 students to the U.S.A., one to Switzerland and one to Germany, while receiving 3 American girls, one American boy, one German girl and one boy from Holland. Next year, Korea plans



Glen Farrier U.S.A.
Taekwang H.S.

to send one student to Indonesia and one to Europe, in addition to the twelve going to the U.S.A.

The local Committee, under the National Christian Council, is in most cases, composed of delegates chosen by the denominations. There are also usually two or three missionaries from cooperating groups on the Committee.

This Committee faces a number of sticky problems which must be dealt with before the program here can begin to fulfil the ideals envisioned by its founders. To pin-point only one or two: first, the program is without adequate administrative oversight since the NCC Youth Secretary resigned to take a WCC position in Geneva.

Two years later, he has still not been replaced. As a result of inadequate staff and counsel, the difficult cultural adjustments which the students will always face sometimes degenerate into profound misunderstandings and resentments on both sides. Then, too, it is hard to find desirable Korean host parents who are, at the same time, financially able to bear the burden of an additional teen-age family member, providing his board and room, school fees and allowances. Some prospective host families look at it in terms of the bargaining position it may establish for sending their own children abroad.

The church, home and school life of foreign students participating in ICYE here in Korea varies from virtually intolerable in a few instances, to warm, open, loving and exceedingly happy in others. But hazards lie, sometimes, only a step away. Such as the time when a German boy, rushing to answer the telephone, jumped over his Korean "father," who was stretched out on the floor relaxing. This proved to be such a terrible insult that it threatened the whole relationship for a while.

This year, two students from the U.S.A. are being allowed to venture into the new experiment of going to college for half a year. Since they are already high school graduates, and not here for academic credit, foreign students under ICYE in Korea have been restless in some high schools where the age or interest-level of students was two to four years behind their own. How this will work out is yet to be seen, since the term is just beginning.

The other side of this "exchange" coin is that students from Korea are seldom persuaded to go to countries other than the U.S.A. and, once they return here, often experience re-entry burns coupled with an almost paralyzing desire to go back.

Nostalgia for the adopted country is, however, a two-way street. After five months back in the United States, Scott Werner, whom we mentioned above, writes, "As I look back on my year in Seoul, I cannot, as some people do, say If I had it to do all over again, I wouldn't change a thing. I missed many opportunities for person-to-person experience. And when I think how much more I could have worked at school, I'd like to kick myself. There were many parts of daily life which were not easy or fun (of course, there are those times everywhere). I know now that it was from these unpleasant experiences that I gained the most. Thoughts of Korea have been with me nearly all the time since I returned. The ICYE gives such a wonderful opportunity in Korea. I wish many more could have the kind of experience that I was allowed to have."

Mrs. Eileen F. Moffett
United Presbyterian Mission

Patients-People-Problems

Reports of statistics, of building extensions, of administrative costs, these are of interest to a few concerned with hospital administration and support. But hospitals exist to care for the health, the "wholeness" of people. Patients are people with problems—medical, social, moral and spiritual—and the Christian hospital must be concerned with these problems.

The problem of induced abortions is one that I wish to emphasize at this time. Although Korea's Family-Planning program has been even more successful in terms of reducing the yearly population growth than its planners had calculated, inducing an abortion is still the accepted way of dealing with an unwanted pregnancy—accepted without qualms of conscience by patient, doctor, society in general and even Christians in general. Though it is still illegal, a law has been introduced to make it legal and the Family planning Federation is not opposing the legislation for reasons difficult to discuss here. The fact that most operations are done by doctors or their semi-trained assistants means that cases of gas gangrene and tetanus, etc. are relatively less common than in other countries. But every year, we have one or two deaths from sepsis. Abortions are frequently induced up to 6 months or even 7 with the result that the baby sometimes lives long enough for someone's conscience to be touched and then he spends weeks in one of our incubators!

Approximately one quarter of our patients' histories record induced abortions. A woman recently delivered of her second living baby gave a history of 16 induced abortions "because she had to go to work." But hers was a middle-class family, her husband also working, and there wasn't even the desperate need to avoid pregnancy that is the plea of the many women supporting a large family alone.

We have daily "morning prayers" in one of our wards, giving the patients Bible and hymnbooks so

that they can join in or listen, as they wish. One morning, we were amused by the lusty singing of a patient whose enthusiasm was greater than her musical ability, so that we had a hard time keeping pitch and tempo. Her "amen" to the prayer was loud and fervent. A few minutes later, I met her in the operating room, where she was to have a D&C for incomplete abortion, and read her history. She had come asking us to induce an abortion for reasons of convenience only; we had advised against it and refused to do it here; but she had gone elsewhere to have it done and had now come to us again because of continual bleeding. A sincere Christian!

The Christian Church in Korea is giving practically no guidance to its people on vital family and moral issues. There is a ban on smoking and drinking, on adultery, and even on divorce when it concerns the family of a minister or church officer. But although a few ministers have spoken against family planning, there is general indifference to or even condoning of the practise of induced abortions; and premarital intercourse, particularly during the engagement, is as acceptable among Christians as in society at large. If a wedding follows soon enough, there is no censure, but we see in the hospital the worried unmarried girl whose boy friend has gone to Vietnam, or just vanished, and we have to find homes for the abandoned babies.

Suicide is another common way out of problems, in Korea. The last patient operated on for vesicovaginal fistula, constantly wet and offensive to everyone, fortunately came to us before taking her life, in despair because an operation at another hospital had failed, and is now restored to wholeness.

Another patient was brought by her sister as a last resort, because the girl was threatening suicide. She was a very interesting case, medically, of adrenogenital syndrome: a girl indeed, brought up as a girl, but now at 16 with a deep voice and male appearance which made her ashamed to go to the bath house, refuse to meet anyone, and finally ready to destroy herself. A minor operation and cortisone treatment have restored her femininity (except for the voice) and she is now a happy, useful person—not just a "case," but a teen-ager who comes weekly for her medicine to the friends who did not laugh at her oddity but helped her to normality—and wholeness.

During 1968, we increased our bed capacity with a new nursery; we delivered 2540 babies and did 338 major operations. We are concerned over the lack of medical and nursing staff, concerned over where to find the money for a high-pressure boiler and kitchen and laundry equipment to replace the present primitive coal brick stoves and hand washing. But in all our busyness, it is easy to forget that the hospital exists as an expression of Christian concern for people. Although we often fail to restore our patients to health, and often fail to witness as would wish to our Lord, we value the prayers and support of all those friends who make it possible for so many to be restored to wholeness.

Dr. Helen Mackenzie, MBBS
Australian Presbyterian Mission

Christ at Work in the Hospital

This is a story of what one little lady does when she retires, namely Miss Lilian Ross. As she remarked to me, "I knew both you and your wife before you knew each other", for she was born in Syenchun, in the extreme northwest corner of Korea, not far from the Yalu River, and one of her childhood delights was being given permission to push my wife around in her baby carriage. Since I was born in Seoul, I am not sure just when her acquaintance



In the Children's ward.

with me began.

Recently retired, she now lives in the Korean-style home of the director of a widow's home in Taegu with which she has been connected for some years. She lives with a widow who is lacking an arm or leg on one side, but is a very sweet Christian and who is trying to support herself and her 14-year-old son and 12-year-old daughter. (For readers from outside Korea who are unfamiliar with "widows' homes", it might be explained parenthetically that a widows' home is not a retirement home for the aged, but a place where some local church has made small (very!) one-room quarters available for young widows and their children, after which the support of the family is the responsibility of the widow. Housing being at a tremendous premium in all cities, even this much help is a great boon to the little family.)

Miss Ross has not entirely given up the work which largely occupied her for years, of visiting the rural churches and holding week-long Bible conferences with the women of the congregation. There were five such conferences, this past year. But the major part of her work is now done in the wards of the Taegu Presbyterian Hospital.

Here she works with the chaplain in charge of the evangelistic program of the hospital, a program which, over the years since Dr. A.G. Fletcher began it some 40 years ago, has resulted in the establishment of an amazing number of village churches in the adjoining province, centered around those who first heard the

Gospel message while under treatment in the hospital. Since the setting up of the program of mobile clinics, he has been the one to maintain contact with the little churches started as a result of this program. There are also men and women lay evangelists working in the wards.

One of these women has recently retired. Her deep personal interest in each patient had made her a most effective witness for Christ in this work with the sick and with their families. Her own personal background in an interesting one. Her mother had some 15 children, but most of them died, one by one, and the family was sure that some evil spirit was causing the deaths. So the mother sent this little girl and the remaining children to church to learn about Jesus, feeling that there was certainly nothing to lose, and they might avoid falling into the clutches of the evil spirit. At 18, she went to a school to learn silk worm culture and Bible and soon began teaching Bible in Pyongyang. Later, she married and came south with her husband until he returned north to attend seminary. After graduation, they settled in the Taegu area. When her husband died, she became a Bible woman working in the wards of the hospital and was much loved by the patients.

Miss Ross has a special interest in the sick ones in the children's ward. When she appears, some child is sure to call out, "The Jesus grandmother is coming". The children who are able to be up and around soon gather around her to sing the songs she teaches them and to hear her Bible stories. Then she visits around the hospital beds to talk with and pray with those who are not able to come to her.

"I spend time in the children's ward", she says, "Because others tend to pass them by. Talking to children is 50% more lasting than talking to adults. Adults get busy with other things and forget. But if you have a child for any length of time, it goes deeper. I have had children who met me 15 years later and greeted me in some place where I had stopped, asking me if I remembered them. Of course I don't, but they remember me and tell me that they remember the Bible stories I told them once long ago. Then they go on to tell me that 'I'm a deacon in the church, now' or 'I'm a teacher in the Sunday School in our church, now'. In one place, I was holding a Bible conference in the church and had an hour each day with the children, during that week. Ten years later, I went back there and many of those children were now teachers in the Sunday School. They had learned how to pray from the time spent in the children's class".

Some of those she visits in the wards are hardly more than mental vegetables. There was one family where the man and the grandfather were faithfully trying to care for the three children. The mother was in the hospital. "She now answers us, but for a long time she would respond with only a vacant stare. Now she shows some interest at the mention of Jesus. Perhaps the love of Jesus is getting through to her darkened mind".

Another woman, not a Christian, at the age of 47 gave birth to her first son, after six girls. Naturally,

he was a very precious baby. One day, she heard him crying but couldn't find him. Finally, they located him. He had fallen into the "a-goong", the fireplace that heats the floor of the room. He had been seriously burned from head to foot. They brought him to the hospital and everything possible was done for him. The mother gave skin grafts, which did not "take". One doctor gave blood for a transfusion. Nothing was of much use and the baby died. But the mother's reaction was heartening. She said, "God sent me my baby. I wouldn't have known God if it had not been for him. I'm glad we had him even for a few months". She had found Christ in the hospital.

interview with Miss Lilian Ross
Allen D. Clark
United Presbyterian Mission

BOOK CHAT

"Peanuts" fans will be interested to know that a translation of Short's *The Gospel according to Peanuts* (만화와 종교) (200 won) has just come from the press. The cartoons are in English, with the translation below. The text of the book is, of course, in Korean. For those not familiar with Short's book, he has selected a number of the cartoons which have a religious implication and has developed what the back cover of my English copy calls "a modern-day handbook of the Christian faith, illustrated by Peanuts." As is well known, Charles Schulz, the creator of "Peanuts," is a devoted Christian with an engaging ability to suggest deeper spiritual meanings than appear on the surface of the adventures of his little people.

Another book in the Children's Friend Series, just published, is *Hoist the Flag of Victory* (승리의 기를 올려라) (200 won), a story about a small basketball hero, for junior readers.

A book for reference for seminary students is Robert M. Grant's *A Short History of the Interpretation of the Bible* (성서 해석의 역사) (350 won).

You are reminded that, in spite of the recent merger of the Christian Literacy Association with the Christian Literature Society, the work of the former organization continues and the Literacy publications may still be secured through the Christian Literature Society.

KOREA CALLING

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The ~~Whole~~ of Making Peace II Cor. 5:16-6:13, Eph. 2:13-16 (1969)

1. Time of meeting, a time for prayer. Another meeting: -
 Our Ass. - Yu Chae Han; Kim Kwang Hyun, Jansen Kang
 Thesis - Yang Hwan Sok, Yi Hwan Soo, Yun Bong Ki

Unexpected development Sept 10 days ago. No + Han → Yu Joek Han

By providence of God our moderator this year a real man of God - humble, sincere, devout. No better leader for reconciliation. Thank you by Song Dong - but no bitterness.

Decisions of 1st meeting -

- 1) lawsuits
- 2) Prayer. Should we start with prayer.
- 3) Three further sore spots disagree the club (Song Dong, So Min, Kusan)
- 4) Another meeting - more specific proposals.

We must uphold in prayer.

Don't get hopes too high.

Some - here mothers.

Some - trouble at home.

All that may enter in - but keep ends open to
 believe may desire heart men long for peace & reconciliation.
 Pray that both sides will keep to minimum of maneuvering.
 Pray for Spirit to use them for spiritual exp, renewal.

Read passages of Scripture: Eph. 2:13-16. It is secret of reconc.
 II Cor 5:16- We are called to work p.

But blessed are the merciful II Cor 6: - 13 Suffic of peace has

1969

The Work of Making Peace (II Cor. 5:16 6:13) (cf Eph 2:13-16)

We meet tonight at a time of considerable urgency — ~~at~~ a time ~~for us to prepare for a calling~~ ^{calling} for ~~our~~ ^{our} united prayers. ~~Even~~ As we meet here, not far from us six people are meeting, three of them unofficially represent our General Assembly; three of them are unofficially representing the Seng Dong Kongu General Assembly. & they are meeting to talk about the possibilities of better Christian relationships, possibly even reunion, between us.

The three from our Assembly are the Moderators, Yu Chae Han
the St. Clerk, Kim Kwang Hyon (of Andong)
& Rev Seimion Kang, of Seimosa Chh.

From the other Assembly have come: — Yang Hwa Sok (Seng Dong, first moderator)

This is a most unexpected development. It began about ten days ago, when suddenly the Korean moderator of the December Assembly, ^{from Seng Dong} came with Rev. No Chin Hyon of Pusan, ^{the} ~~who~~ ^{was} moderator who split the ill-fated Taegon Assembly in 1959, & asked for a chance to talk with our Moderator Yu Chae Han.

In the past ten years, said Han and No, the two of us were the worst of enemies. "I threw Han out of my club" said No. But now we are united. But why stop here? Why can't we all get along better. There is not really an "us" and "them"; yet an division where the name of Christ. So for hours they sat and talked about the need for reconciliation.

has spread, and many many people are waiting with great expectations for a break-through in reconciliation.

I propose that we uphold these as brothers in prayer. Don't get your hopes up too high. ^{attempts get this to the most kind of manner.} Some head-headed cynics are saying that below the surface, ~~the~~ the schismatics are merely maneuvering, ~~to drop a law suit~~ hoping to win further concessions & simply by dropping a law-suit they have already lost. Others say they want to infiltrate our Assembly ~~and~~, more important, our institutional Boards of Trustees again to make more trouble. So far, they have failed to carry any of our institutions with them.

② Another view, also on the somewhat indubitable side: they are in trouble, can't get along with the ICC mechanism, and want to get out while they are still in control. They say McIntire money has stopped, the money is in financial straits; the brethren are growing at each other.

All that may well enter in, but let us keep our minds open to believe that there are many decent & honest men among those who so recently left us who long for reconciliation. Let us pray that both sides will keep to a minimum of political maneuvering, and focusing for ^{prayer} all types. This can be used by the Spirit as a great spiritual experience, and a time of real renewal for the Krum club.

Let me simply read two passages of Scripture. I suppose my favorite passage on reconciliation is Ephesians 2: 13-16.

There is another, that means much to me. —

II Cor. 5: 16-6: 13

Abundant in the parables.

The secret of reunion is Christ.

We are called to be ministers of reunion.

But the work of unity peace can bring suffer a ministry to the peace-makers.

By the providence of God our own moderator this year is a real man of God, humble & sincere and devout. We could have no better leader in the work of reconciliation. He's the man, incidentally, whom the Song Doy members refused to let through the gate last September when our Reconciliation Comm. tried to make contact with their Reconciliation Comm. at ~~general~~ as the annual general Assembly met in Seoul. But there's no bitterness in his heart.

At this first meeting they decided that while some of the Assembly ~~work~~ could not be accomplished overnight, some first steps toward reconciliation could be taken at once.

1) First, couldn't the lawsuits that are plaguing the club be dropped, and settled amicably out of court.

2) Second, ~~wouldn't it be possible on the difficult areas for those who ~~generally~~ desire shouldn't we start with prayer. Ask ^{on either side} anyone generally interested in peace and reconciliation to ~~come together~~ ^{meet at ~~difficult~~ ~~places~~ in difficult places}, not to negotiate, but to pray together.~~

3) Third, since the three festering sore spots infect the whole club, and disgracing the name of the club before non-Christians are Song Doy club in Seoul, So Kum in Taegu, and 1st Ch in Masan - for the two moderators - theirs & ours together - to visit each of these divided, generally congested and plead for peace in the name of Christ.

That was what came out of the first unexpected meeting. They promised also to set up another meeting, still unofficial but slightly more official and better prepared to deal with specific recommendations. That is the meeting which is going on right now. And of course the usual

長老會神學大學院長

馬三樂

(Samuel Huh Moffett)

박사

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